



**Farmers and Merchants National Bank,**  
ONLY, V. A.

W. C. PARSONS, Cashier.  
B. T. GUNTER, President.

Customers extended every accommodation consistent with conservative banking.

Strictly a home institution.

The smallest depositor receives as prompt and courteous treatment as the largest.

Managed entirely by our home people.

## We Pay Interest on Time Deposits.

Established in 1862.

**C. S. Schermerhorn & Son,**  
Receivers, Shippers, Dealers,  
**Grain, Hay and Mill Feeds.**  
Seed Oats, Linseed Meal, Cotton Seed Meal Gluten Feed.  
Also Distributors of the Purina Poultry Feeds.  
127 AND 129 CHEAPSIDE, BALTIMORE, MD.  
Near Pratt Str.

**NOTICE TO FARMERS.**  
Call on P. S. STEWART, agent for the Eastern Shore of Va., or order by mail the old reliable  
**TRAVERS 7 PER CENT. GUANO**  
7 per cent. ammonia, 6 per cent. acid, 5 per cent. potash, and other brands for all crops on crop time, and save \$2.00 per ton.  
— Made by the biggest company in the world. —

**THE VIRGINIA-CAROLINA CHEMICAL CO.,**  
Sold by M. S. Wilson, Chemist; A. T. Hickman, Painter; W. G. Hurt, Franktown; C. H. Beach, Wardtown; G. W. Sturgis, Pungoteague; G. C. Bonnell, Cashville; Phillips & Elmore, Fair Oaks; R. A. Turlington, Onley; G. D. Scarborough, Onancock; James G. Littleton, Nelsonia; L. G. Ames, Kellor.  
Satisfactory testimonials can be shown if applied for. Don't fail to get our prices before placing your orders. It will pay you.

**P. S. STEWART, Agent,**  
NASSAWADOX, VA.

**The Parksley Manufacturing Co., Inc.,**  
RETAILERS AND JOBBERS OF ALL KINDS OF  
**BUILDERS SUPPLIES**

In fact we can furnish everything in the most up-to-date buildings from the foundation to the roof. We also make a specialty of contracting for HOUSE BUILDING and will guarantee satisfaction. We can furnish the Famous Florida Heart Shingles made from Gulf Cypress at right prices. We are agents for the

**BEMIS TRANSPLANTER,**  
the one that has taken the prize over all others. We carry FARMING UTENSILS of all kinds. The most up-to-date COOK STOVES and Ranges and Cooking Ware. A fine line of nickel goods always on hand. In the

**BUILDING MATERIAL LINE**  
we can furnish extras and estimates on short notice. We have the best lines of PAINT and Painters Supplies that is on the market, and many other things in our line too numerous to mention. In fact we have the most up-to-date store of its kind on the Shore. Call and see our store and this will convince you of these facts. We are manufacturers of all kinds of LUMBER and BARREL MATERIALS and retailers and jobbers of all kinds of FEED, such as Corn, Hay, Middlings, Bran, etc.

**PARKSLEY, VIRGINIA.**

**Upshur Q. Sturgis,**  
JEWELER,  
ONANCOCK, VIRGINIA.

Watches, Cut-Glass, and everything to be found in an up-to-date jewelry store.

**SMALL PROFITS FOR QUICK SALES.**

**WM. P. BELL & CO.,**  
DRUGGISTS,  
Accomack C. H., Va.,  
Agents for  
**WATERMAN'S**  
Ideal Fountain Pens.  
STOCK ALWAYS ON HAND.  
Finest line of  
**STATIONERY**  
on Eastern Shore of Va.

**Temperanceville Bank,**  
W. L. Nock, Proprietor and Cashier,  
H. L. Nock, Assistant Cashier.  
Responsibility to Depositors \$70,000.

This Bank is backed by bonds secured by deeds of trust and mortgages on real estate.  
We issue certificates of deposit bearing interest at 3 per cent. if left 6 or 12 months.  
Your business solicited.  
Respectfully,  
W. L. Nock, Cashier,  
H. L. Nock, Asst.

## Talmage Sermon

By Rev. Frank De Witt Talmage, D. D.

Los Angeles, Cal., March 8. — That the old Bible is still the best and indeed the only guide upon which man may depend for the present life and that which is to come is the lesson taught in this sermon. The text is Acts viii, 30, "Understand thou what thou readest?"

Of all the narratives and incidents in the Bible there is not one that impresses me as more powerful and dramatic than this conversion of the secretary of the treasury of Queen Candace. It occurred in the midst of a great desert through the instrumental-ity of a humble traveling evangelist, Philip by name. This Ethiopian statesman evidently had been sent to Jerusalem by his royal mistress on a mission of inquiry. Methinks I can hear her say to this member of her privy council: "Mr. Secretary, we are not getting much money from our taxes as we ought. We must learn how to handle better our national system of finances. The expenses of the government are increasing year by year, the people are growing wealthier all the time, and yet the revenues are not keeping pace with the prosperity of our land. You had better hand over the treasury department for a little while to your deputy. Go north and study the Roman system of taxation. You need not announce that you are going there for that purpose. But go and keep your eyes open, and when you return, I think, Queen Candace spoke to her chief secretary.

The mission would be a welcome one to him. The Acts tells us he had gone to Jerusalem to worship. We may assume, therefore, that he was either a Jew serving a foreign sovereign, as Joseph served Pharaoh and Daniel Darius, or that he was a foreigner who had come to know the true God and, like Naaman, desired to worship him, and he alone. As he had gone to Jerusalem to worship and had a Jewish book to study as he traveled, he was evidently no stranger to Judaism.

The scene changes. We now enter with the southern diplomat the gates of historic Jerusalem. He stays on week after week, month after month. He meets all the high officials of the province. He talks with the Roman governor and his council as well as with the members of the Sanhedrin. And, strange to say, while he is there he hears the disputes in Jerusalem over the arrest and the trial and the sentence and the execution of a young Hebrew of the name of Jesus Christ, which had taken place about seven years before. Then, as every intelligent foreign statesman would do, this secretary of the treasury of the southland not only studies the fiscal system and government of these people, but their religion as well. He does just as you would do if you went to an oriental country. In India you would study what Mohammedanism means; if in Arabia, what Mohammedanism means; if in China, what Confucianism means; if in Tibet, what Buddhism means. Not only did he study the Hebrew religion while in the Jewish capital, but he also took some of their religious books along to study on his way home.

The Ride in the Chariot. The studious statesman of the south is riding in his chariot over the hot, blistering desert on his way south. He is returning to Queen Candace's court. In order to lessen the tedious of the journey he opens one of the religious books of the Hebrews, called the "Prophecy of Isaiah," and begins to read. While he reads and understands a young unknown man comes along the chariot and asks him, "Understandest thou what thou readest?" The puzzled student answers: "How can I unless some one explains this book to me? Come up, young man, and ride with me, and tell me what this prophet means." Then Philip enters the chariot and sits by his side. He begins to read at the page of the parchment which was opened. This was the Messianic prophecy, where Isaiah described Christ as being led as a lamb to the slaughter. Then Philip said: "Can you not see that the prophecy of Isaiah has been fulfilled? You heard in Jerusalem how they led Christ before Pilate. You must have heard how he was condemned and executed, though he was innocent. That was the fulfillment of the prediction you have been reading in this book of Isaiah. His life and death were as he said. He would be, and the other prophets described them almost as plainly." Philip went on to preach to him so forcibly and earnestly that the Ethiopian statesman became a humble child of God and believed and was baptized. Such is the simple and yet powerful story of the conversion of a foreigner through the preaching of a simple, earnest servant of Christ.

the Bethlehem manger, but you cannot separate the first chapter of John with its opening sentence, "In the beginning was the word, and the word was with God, and the word was God." From the first verse of Genesis, "Now can you separate the idyl of Ruth from the birth of Jesus or perceive the meaning of Isaiah without connecting it with the story of the crucifixion. The Bible declares that when Philip the evangelist climbed into the chariot of Queen Candace's secretary of the treasury he opened his mouth and began at the same Scripture and "preached unto him Jesus." Thus we find that, no matter how far one book of the Bible may antedate another, they all revolve about the personality of Jesus Christ.

If you were to separate the books of the Bible from the personality of Jesus, they would be as meaningless as one of the novels of Wilkie Collins separated from its central hero or heroine, as we sometimes say, "the play of 'Hamlet' with the part of Hamlet left out." As Dr. Saphir says: "If the Bible were like a collection of stones we might select some and put aside others as less valuable and beautiful, and, although in such selections we might make great mistakes, we should still be in possession of something more or less complete, but the Bible is like a plant, and all its parts are not mechanically or accidentally connected, but organically united, and hence a law of life rules here. He who reveres the beautiful plant which the Father hath planted in and through Christ by the Spirit. Nobody asserts that a man would be killed if you cut off his hair and his nails, but there is a vital union of all his members. If you cut off his little finger you cut off, and it is a loss, a disfigurement. So with the Bible. It is not like a piece of cloth you can clip and cut. It is a body animated by one spirit." That is true. Thus, as all the different parts of the physical body find their life action in the throbbing heart, all the different parts of the Bible find their potency and their life giving force in the personality of Jesus Christ. He is the center, the circumference, the all in all of the Scriptures. Whenever a man reads any chapter of the Bible without finding Jesus there he has failed to find the chief purpose for which that chapter was written.

The Origin of Jesus. Now, who is this Bible hero? Where was he born? How was he born? Who were his ancestors? These are the questions which every author of a biography or of a novel which is only a fictitious biography answers. There the author introduces you to his hero or heroine. He finds the cradle of his hero in the Indian wigwag of Pocahontas, or he surmounts you with the rivalries and plots of Queen Anne's reign, or he introduces you to his hero, Henry Esmond, or he tells you how King James VI. of Scotland became King James I. of England because he was the direct descendant of Margaret Tudor, sister of Henry VIII. of England. All books of biography naturally give to us the genealogical history of their heroes or heroines. They tell how they were born and what blood is flowing in their veins. So does the Bible in reference to Jesus Christ. His nativity had divine origin. His conception was miraculous. He was and is omnipotent in power. All his prophecies foretold it. All history A. D. has proved it.

Oh, that you and I might find a divine and an omnipotent Christ in every part of that old Bible! May we do as did King Randolph, the great Virginia orator. One day he was entertaining a family friend at dinner, and he said to him: "I was raised by a pious mother—God bless her memory!—who taught me the Christian religion in all its requirements. But, alas, I grew up a decided skeptic. But when I yet became a man in this as well as in political and other matters I resolved to examine for myself and never put my faith to any other man's sleeve. So I bought a Bible. I pored over it and examined it carefully. I sought and procured books for and against it, and when my labors were ended I came to this irresistible conclusion: The Bible is true. It would have been as easy for an ignorant rustic to have written for Sir Isaac Newton's 'Principia' as for Sir Isaac Newton to have written the Bible." So may we study the Bible in reference to the divinity of Jesus Christ. May we read all the Messianic prophecies. May we read all the miracles. May we stand at the cradle and at the risen tomb of Christ. And in every chapter of every book may we see a divine and omnipotent Christ as the chief hero of this book. May we find Christ the center, the circumference, the all in all of the Holy Scriptures. "That Philip opened his mouth and began at the same Scripture and preached unto him Jesus."

Why Christ Came. Having asserted the divinity and omnipotent power of Christ, what next does the Bible do? It tells us the chief motives which actuated that divine life. As the biographer of Simon Bolivar slowly and irresistibly leads you along in the study of his hero until at last you find the great Venezuelan liberator dedicating his life to the freedom of his adopted land, as the biographer of Handel tells about the triumphs of the grand old musician, clinging to his high ideals of sacred oratorio long after the fickle multitudes of London had turned their backs upon him in derision and scorn; as the biographers of King Alfred and Robert Bruce and of Napoleon and Wendell Phillips and Florence Nightingale and Catherine Booth and Frances Willard tell what were the chief principles which controlled and inspired their lives, so the Bible distinctly and clearly tells us why Christ was born, why he lived, why he was crucified and why he rose from the dead. He came to earth not to win a throne. He came to earth not, as Moses, to lift from the necks of the Hebrew people the hated and tyrannical yoke of a Roman pharaoh. He came simply for one purpose—to seek and to save those that were morally and spiritually lost. He came as the

friend and the Saviour of harlots and publicans and sinners. He came not to be a physician for those who were spiritually well, but for those who were immoral, degraded and deluded. You and I may marvel at the noble self sacrifice of the Marquis de Lafayette. Born of an aristocratic family, heir to title and untold riches, the affianced of a beautiful young girl, yet he was willing to sacrifice all for a poor, struggling people who had no friends except the friendship and the protection of God. At a Parisian banquet table he heard of what Washington and his noble band of patriots were trying to win. At once he said, "I will go and help them with their liberties." At his own expense he fitted out a ship and filled it with what the American troops most needed, and in a fog he ran past the British blockade which was trying to intercept his passage. He crossed the Atlantic and entered Washington's headquarters and said: "Here, general—here are my sword and my life. Do with them as you will. I volunteer to fight under your flag for humanity's sake." That was a noble, self sacrificing act for the young French peer. The reading of that heroic act should arouse a feeling of gratitude in every American breast. With quick beating heart and flushing cheek we have read the heroic sacrifices of "the most important citizen of New Orleans," Margaret Haughey, whose name is known to everyone in Louisiana. She was not one who could count her fortune by the millions. She was not a Joan of Arc, with a physical frame knit as with bands of steel. She was simply a poor, frail, crippled girl who, in order to earn her living, started out as a schoolteacher. She used to work during the day for her own bread and butter. Then in the evenings she started to teach the poor girls and boys who had to work during the day and who could not get an education unless they were taught in the evenings. Her night schools grew. Out of them grew a hospital for crippled children. Her work grew until a short time ago all New Orleans turned out in the public parks to honor her memory. "Ah," you say, "that was a noble life." That was a noble purpose for which to live. Its nobility consists in its resemblance to the infinitely greater purpose for which Jesus came down to earth to suffer and to die. He came to save a lost world. He came to give us life for the lives of sinful outcasts. He came that you and I might be made one with him in spirit and nature. O Lord, the book of books tells us that thou didst come to save sinners and to offer up thy divine life as a sacrifice for man's sins. Does not that word "sinner" mean me? By thy revealed word and thy tragic crucifixion I know that thou hast come to save me—yes, to save even me.

A Guide of Life. Salvation through the atoning blood of Jesus Christ is an active as well as a passive condition. It is placing oneself in a guiding position, so that we are willing to let the great loving arms of God enfold our hearts and draw us into himself, but salvation through Christ must be supplemented by the actions of a life consecrated to him and his service after we have loved Christ to enfold us with his love. The Bible is the code of conduct which we should follow after we have been saved by his blood. It is a collection of moral and spiritual rules which will not only teach us how to live in harmony with God, but also how we should deal with men. It is not only a collection of rules of faith, but of rules of practice. In other words, it is a spiritual guidebook. It tells us how we should talk, how we should pray, how we should give, how we should work, how we should love. It tells us how to be like our great prototype, Jesus Christ. And if we are true Christians it would be willful blindness to shut our eyes to its commandments. In that sacred book there are no dead letters, as there are in some of the statutes of our earthly governments. Some years ago a noted prize fight was to be fought in one of our eastern cities where I was at that time living. A few days before the fistie battle a party of ministers, of whom I was one, entered the mayor's office to protest against it as a defiance of law and common decency. The mayor heard us patiently; then he said: "It is true, gentlemen, the city laws forbid this boxing exhibition, but that law in the eyes of most people is a dead letter. There are scores and scores of laws upon our statute books which the people do not expect us to enforce, and I believe this is one of them. I shall allow the prize fight to go on." Whether the mayor of that eastern city was right or wrong I am not here to discuss, but one fact I do know—in the Bible there are no dead letter rules of faith or practice. When Christ speaks to us he expects us to follow him. He expects us to follow him in the great commandments of that sermon. When he tells us the story of the good Samaritan he expects us to be good Samaritans. There is no use for you and me to say: "Well, I am not selfish and bad. After all, I am doing all the other church members do." That is not the question. On the great day of judgment God will not ask us, "Have you done as other people have done?" He will ask: "Have you done as I commanded you to do? Have you done as Christ would have done had he been in your place?" There is no getting away from this deduction of Bible study. The question here and now is, "Are we willing to accept the Bible as our rule of life?" If we do not, then all we may profess to believe as to the divinity and omnipotence of Christ and the saving power of his blood will avail us little. "Faith is the evidence of things not seen," but "faith without works is dead."

Following Its Guidance. Thus the last purpose of the Bible is a natural sequence to the other three. The Bible beautifully pictures what salvation means and the rules of conduct by which we should all press toward the mark for the prize of the high calling in Christ Jesus. Now, are you, my hearer, like the treasurer of Queen Candace's court, ready to look Bible truths squarely in the face? Do you realize that one road of life's journey will lead you to the precipice of a bottomless pit and the other road, which goes by the way of the cross, will lead you into life everlasting? With your open Bible in your hand, "Understandest thou what thou readest?" Will you follow the pleadings

of this sacred book, which will lead you today to kneel at the foot of the cross and say, "My Master and my King, I accept thee, and I will live for thee by thy rules of faith and practice?" When Rev. Dr. Harris was dead and his last will and testament was opened it was found that he had left to each of his children as a legacy a copy of the Holy Scriptures. On the fly leaf of each Bible were written these three words: "None but Christ." So today as a divine gift I would place in your hands an open Bible. Read it. Read it intelligently. Read it as God would have you read it. And then after you have read it and determined to live by its teachings seal your consecration by writing upon the fly leaf these three trenchant words: "None but Christ." Will you accept this Bible as a gift from God, a rule for your faith and practice? "Understandest thou what thou readest?" Aye, you understand. Will you now do what you ought to do for Christ?

[Copyright, 1906, by Louis Klopfel.]

**Saved His Throat.**  
The German steamer Tolosan, from Puget sound to Vladivostok, recently put into Honolulu battered almost into junk from the fierce lashing of wind and waves in her battle with a frightful hurricane. The Tolosan carried one passenger, a Greek merchant who owned a large shipment of fruit that formed part of the Tolosan's cargo. When the storm was at its height the Greek, with a razor gleaming in his hand, fought his way against the gale to the bridge and signaled to the captain that he wished to speak with him. "Will the ship sink?" demanded the passenger. "Perhaps," replied the skipper. "Are we going down now?" "No. We still have a chance." "Will you send word to me when there is no longer hope?" "Get off the bridge!" screamed the skipper. "Why do you trouble me at a time like this? Go to your room!" "But will you let me know?" persisted the Greek. "I'm afraid of drowning, and before the ship sinks I want to cut my throat!" The gentleman from Greece arrived at Honolulu with his throat intact, but would travel no more on the Tolosan and took passage for the Orient on the liner China—San Francisco call.

**The Two Sides.**  
Education has two sides—the material and the immaterial—and of these the immaterial is the nobler. But so severe apparently is the contest among individuals for wages and so keen among nations the struggle for supremacy in commercial and industrial pursuits and operations that the advantages of education in the intellectual and spiritual development of manual and spiritual labor are almost entirely lost sight of. The Dances in their people's high schools have, better than other nations, succeeded in combining the two sides of education in commercial and industrial pursuits and operations that the advantages of education in the intellectual and spiritual development of manual and spiritual labor are almost entirely lost sight of. The Dances in their people's high schools have, better than other nations, succeeded in combining the two sides of education in commercial and industrial pursuits and operations that the advantages of education in the intellectual and spiritual development of manual and spiritual labor are almost entirely lost sight of.

**Precious Woods.**  
Some woods are so precious that they sell by the pound instead of by board measurement. French burl brings from 15 cents a pound up, and a single log was sold in New York for \$2,500. It is curious to note that the value of this wood depends upon the war or knot which forms on the tree when it is young and that the proboscis is supposed to be caused by the sting of an insect. The twisted burl produces in time strange combinations of lines which take a high polish. A more expensive wood than the French burl is a rare wood that comes from the coast of Africa and is commonly known as amboyna. This frequently sells at 20 to 25 cents a pound. It is a reddish brown wood, irregularly veined, and is held in high esteem for inlaying. Even ebony is sold by weight, commanding something like \$70 a ton.—Chicago Record-Herald.

**Damage of Sun's Rays to Ships.**  
"Did you ever wonder why there was system in the way vessels are faced when they are placed at the docks for the winter?" asked a shipping merchant as he stood at his office window, looking out at the winter fleet. "You will notice," he continued, "that some of the boats face one way and some the other, from which you would naturally infer that there wasn't any method about it, but if you had a picture of the same boats laid up last year you would invariably discover that then they were reversed the other way. The vessels for the season that-lying at the docks one side is much more exposed to the weather than the other, not so much the wind and rain as the sunlight reflected from the water. "A boat wintered always in one position will require new bulwarks and decking on the water side in just half the time required to rot the timbers on the unexposed side. When you consider that the decking and bulwarks of a ship must be entirely renewed once every seven or eight years the scheme of reversing the vessel really works a great saving."—Detroit Free Press.

**Fireless Stoves.**  
Fireless or self cooking stoves which have been so popular in Germany for a number of years have been recently much improved. The early types were simply boxes made with double walls so as to retain the heat, and food to be boiled or stewed was first thoroughly heated and then inclosed in the box for a sufficient time to cook by the retained heat. The latest apparatus is a tall, narrow stove, the top of which is covered by a glass plate. It is made sufficiently hot in an oven or over any fire, then placed in the cooker with the steak or roast, and the box is sealed up and left for an hour or so until the food is thoroughly cooked and hot. With double boxes boiling, frying and roasting may all proceed at once without fire.

## COOLNESS AND NERVE

The Story of the Last Deal in a Lively Game of Poker.

A FORTUNE ON THE TABLE.

The Hand That Won the Rich Stake and the Man Who Held It—What Senator Sharon Had to Pay to Satisfy His Lingering Curiosity.

There were many lively games of poker played in San Francisco in the old days, and many good stories have been told of the nerve and coolness of the players who participated therein. The following story of one of those games was printed in a San Francisco paper some years ago:

The Palace hotel in the early days of its existence was the arena of some big poker games. Senator Sharon was an enthusiastic lover of the game, and when it happened that Senators Stewart and Jones of Nevada and Judge Dick Mesick "occurred" in the hotel at the same time there was sure to be hot work. It happened upon one of these occasions that a certain Mr. Hall from Boston was at the hotel.

Mr. Hall was a smooth and affable gentleman and completely won Senator Sharon's heart because of his love for Byron and his excellent memory, but made his own mark in the history of the game by his skill and his study, and any one who appreciated him had a call on the senator's friendship.

On a certain evening the three senators and Judge Mesick met in the hotel lobby. It was just before dinner, and while they were chatting Mr. Hall put in an appearance. Mr. Sharon at once introduced Mr. Hall to his friends and invited the party to dinner, which was served in Senator Sharon's room.

After dinner Mesick proposed a little game of "draw." No one said nay, though Mr. Hall diffidently remarked that they did not play much in Boston, where he came from, but that still he was willing to stand in and do his best.

"Look out for Hall," remarked Sharon. "I never heard a man make that remark yet who was not to be watched." He spoke in jest, but his words were sooth.

The cards were produced, and the game at a dollar ante was inaugurated. There was no limit. Now, with such veterans as Mesick, Jones and Stewart the pot was not allowed to get cold for lack of chipping. The men played with varying success, and things ran pretty even for an hour or so. Mr. Hall was cautious and dribbled away his chips with indifference. After one of Hall's deals Mr. Stewart hopped in with a twenty dollar bet. Jones, evidently pleased with his hand, saw him and went \$50 better. Mesick and Sharon were not afraid to touch some of the pie themselves. Mr. Hall, the dealer, scanned his hand carefully and concluded that there was something in it for him. All drew—Hall one card—and then the fun began. Round and round again went the "deal." Stewart and Jones dropped out. Mesick retired, leaving the fight to Sharon and Hall. There was in this time \$20,000 in the pot.

"I'll raise you \$10,000," Mr. Hall, said Sharon, his thin lips set and his voice low and determined.

Hall's answer was to ring the bell, and when the waiter appeared he asked him for a blank California bank check.

"I presume, gentlemen, my check is as good as cash," he said politely.

"Certainly, sir," replied Senator Sharon. "You see our checks in the pot already."

Slowly and deliberately Hall filled out the check, signed it and spread the blotter over it without a tremor. Then he pushed it quietly to the center of the table and said:

"I have given you \$10,000, senator, and go \$10,000 better."

Sharon looked at him steadily for some moments. Hall's composure was perfect. There was a half smile of confidence on his face, but no indication of boastfulness or excitement.

"Mr. Hall," said Sharon, "I feel sure you hold the better hand, and I do not care to waste my money. The pot is yours, sir."

Without any appearance of exultation Hall raked in the coin, bills and checks, separated them and put them in his pockets. Meanwhile his hand lay face down upon the table.

"Mr. Hall," said Sharon, "I will give you \$100 if you will show me your hand."

"Senator Sharon," replied the Bostonian, "it is not enough. Nor would I show it to you now for \$1,000. Still, to satisfy your curiosity, I will put this hand in an envelope, seal it up by your presence and put it in the hotel safe, to be called for by you ten days hence, but upon this condition: That you will put \$250 in an envelope, to go into the hotel safe and to be delivered to me nine days hence."

Sharon reflected for a few minutes. It was a struggle between curiosity and cold. Finally curiosity conquered, and both envelopes were sealed and entrusted to the custody of the clerk. When the ten days elapsed, Mr. Sharon called for his package and examined the hand—nothing but a pair of deuces and ten high. He had been the victim of a colossal bluff.

**An Aggravating Boy.**  
Lord Curzon exhibited brilliant qualities both at Eton and Oxford. At the same time he was by no means a quiet, studious boy when he attended the famous public school. One of the mathematical masters there told how Curzon gave him more trouble than any boy he ever taught. "He was incessantly playing the fool and 'ragging' and apparently paid no attention to what I was teaching. But what made him more especially aggravating was that, whenever I came down on him suddenly and asked him to go through some difficult problem that I had been explaining, he never failed to give me a perfectly lucid and satisfactory proof. And very often he was the only boy in the class who could."—Pearson's Weekly.